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*The Empire of the Amorites.* By ALBERT T. CLAY. [Yale Oriental series, Researches, vol. VI.] (New Haven: Yale University Press. 1919. Pp. 192. \$2.50.)

WHEN Sydney Smith was an Edinburgh reviewer he once began a notice with this sentence:

There are two questions to be asked respecting every new publication—Is it worth buying? Is it worth borrowing? and we would advise our readers to weigh diligently the importance of these interrogations, before they take any decided step as to this work of Mr. Edgeworth; the more especially as the name carries with it considerable authority, and seems, in the estimation of the unwary, almost to include the idea of purchase

—and then declined to give a direct answer! With greater boldness and less discretion, there is here to be an answer. This new book by Professor Clay is a sequel to a much smaller volume entitled *Amurru, the Home of the Northern Semites, a Study showing that the Religion and Culture of Israel are not of Babylonian Origin* (Philadelphia, 1909). The earlier book was in some measure vitiated by certain speculative etymologies, after the manner of Hommel, which have died unwept and do not appear in these pages. With these have disappeared also some other suggestions, as for example, the location of Ur, which are frankly withdrawn. It is a pity that other scholars are not always so transparently honest. What remains is a most learned, suggestive, and in many details persuasive account of the early Amorites. Beyond that I do not think that sober judgment is likely to go. Clay argues that there was a “great Empire of the Amorites” in which he gives powers of great magnitude to “mighty Amorite rulers”, and builds for them an “imperial city . . . which was powerful enough to rule the land from the Mediterranean to Babylonia”. All this and much more is based on fragmentary evidence piled high and ever higher on names of places, names of deities, or fugitive allusions in Babylonian and Assyrian texts all of periods far later than the “third, fourth and fifth milleniums” in which this supposed and subjective empire is presumed to have held sway. One dislikes intensely to say it, but the book presents no objective, positive evidence that there was ever such an “empire”. The word empire is quite inexcusable, no kings’ names of those who ruled it being known, and no imperial city of theirs ever having been excavated. If then this judgment be not unjust, it may well be asked what useful service Clay has performed in this book. The answer is not slow to be found; it is that the book is crowded with the proofs that Amorites lived and influenced the course of human history and that we must find a place for them larger than most of us had dreamed before Clay began these investigations more than a decade ago. It is his just due to say that he has opened new windows into the dimly seen and darkly understood lands of western Asia as the early kingdoms were founded. He has not demonstrated the existence of an empire, but of an influence,

and that is quite enough. If he had claimed less he would be likely to find a wider receptiveness. He has, for example, in chapter II., the Home of the Semites, attacked the theory, or hypothesis, of the origins of the Semites in Arabia, and at the end of the volume (p. 186) speaks of the "collapse" of the theory. I fancy that most of us are likely to continue to hold it, while we gladly concede that the land of Amurru had its place and its influence upon these same Semites, though we be unwilling to give our assent when Clay says, "It is of course apparent that the trend of what precedes is toward regarding practically everything that is Semitic Babylonian as having its origin in Amurru" (p. 186). But as to the wisdom of buying this book, or of borrowing it if that must be, let there be no doubt. There is instruction in it far beyond the limits of its claims as to an Amorite empire.

ROBERT W. ROGERS.

*Histoire Ancienne de l'Afrique du Nord.* Par STÉPHANE GSELL, Professeur au Collège de France. Tome IV. *La Civilisation Carthaginoise.* (Paris: Hachette. 1920. Pp. 515. 25 fr.)

THIS volume of Gsell's history is likely to interest readers even more than its predecessors, because the phases of Carthaginian life with which it deals are those which are at the same time least familiar to us, and yet most important in a study of ancient Mediterranean civilization. In a notice which the *Review* published two years ago (XXIII. 839 ff.) of volumes II. and III., the present reviewer spoke of the quality of Gsell's work and of his method of approaching his subject. Consequently, it may be of most service here to give a brief survey of the volume before us. The main topics which it covers are the economic, intellectual, and religious life of Carthage, and the rôle which she played in history. The material prosperity of Carthage, as everyone knows, depended largely on agriculture and commerce. Her progress in agriculture is illustrated by Mago's twenty-eight books on this subject, which were not only turned into Greek, but also enjoyed the distinction of being translated into Latin by order of the Roman senate, and later still were used by the Arabs. The agricultural produce of Carthage did not include large quantities of wine and oil until rather late, but as early as 203 B. C. the Romans were able to exact from the Carthaginians immense amounts of wheat and barley (*cf.* p. 11, note 1), and in the later period Africa became one of the principal granaries of the Empire. The scientific cultivation of the soil seems to begin during the first Punic war when Carthage lost the contributions of grain which Sicily and Sardinia had previously made (*cf.* p. 10). The loss of other ultra-marine colonies in the second Punic war gave a further stimulus to this industry. Farm-work seems to have been done largely by slaves and natives (*cf.* pp. 11, 47). The cost of their subsistence was small, and they were not liable to military service, so that diversified farming was